

in small pottery coffins, sometimes in wooden coffins. In the form of a hawk-mummy, sometimes without any bandaged at all.<sup>1</sup> These corn-stuffed figures were mummies with patches of gilding here and there, as in Imitation of the golden mould In which the similar figures of Osiris were cast at the festival of sowing.<sup>2</sup> Again, effigies of Osiris, with faces of green wax and their Interior full of grain, were found burled near the necropolis of Thebes.<sup>3</sup> Finally, we are told by Professor Erman that between the legs of mummies " there sometimes lies a figure of Osiris made of slime ; It is filled with grains of corn, the sprouting of which Is Intended to signify the resurrection of the god."<sup>4</sup> We cannot doubt that, just as the burial of corn-stuffed Images of Osiris in the earth at the festival of sowing was designed to quicken the seed, so the burial of similar Images In the grave was meant to quicken the dead, In other words, to ensure their spiritual Immortality\*

#### | 6. *Readjustment of Egyptian Festivals*

The festival of Osiris which Plutarch assigns to the month of Athyr would seem to be identical In substance *QsirSn*<sup>01</sup> with the one which the inscription of Denderah assigns to the month the following month, namely, to Khoiak. Apparently the <sup>o</sup><sub>nd</sub> <sup>yr</sup> essence of both festivals was a dramatic representation of Khoiak the death and resurrection of the god ; In both of them Isis have been was figured by a gilt cow, and Osiris by an image moulded substanti- of moist vegetable earth. But if the festivals were the same, same. why were they held in different months ? It is easy to suggest that different towns In Egypt celebrated the

festival  
at different dates. But when we remember that  
according  
to the great Inscription of Denderah, the authority of  
which  
Is Indisputable, the festival fell in the month of  
Khoiak in

<sup>1</sup> B. P. Grenfell and A. S. Hunt, in *Egyptian Exploration Fund Archaeological Report*, 1902-1903, p. 5. the doubt has been entirely removed  
whether these effigies represented

Osiris. But

<sup>2</sup> Miss Margaret A. Murray, *The* by subsequent discoveries.

Wilkinson's  
*Qsircion at Abydos*, pp. 28 *sq.* important note on the  
subject is  
<sup>3</sup> Sir J. Gardiner Wilkinson, *A* omitted by his editor, S. Birch (vol.

*Second Series of the RTanners and Customs of the Ancient Egyptians* <sup>4</sup> *K.E.'tmstXi^Diea^gyptische Religion* *f*

(London, 1841), ii. 300, note §. The pp. 209 *sq.*